

യോഗ്യതാനുസരണവുമാണ് കൊടുക്കുന്നത്. അതുകൊണ്ട് പബ്ലിക് പരീക്ഷകളിൽ ൧-ാം ക്ലാസ്സായി പാസ്സായിട്ടുള്ള എല്ലാ അധഃകൃത വിദ്യാർത്ഥികൾക്കും സ്റ്റെൻഡൻറ കൊടുക്കുമോ എന്നു പറയുവാൻ നിവൃത്തിയില്ല.

മിസ്റ്റർ പി. കെ. കൃഷ്ണൻ : അധഃകൃതവിദ്യാർത്ഥികൾക്കും സ്റ്റെൻഡൻറ കൊടുക്കുന്നതിന് എന്തെല്ലാം യോഗ്യതകളാണ് വേണ്ടത്?

ഡോക്ടർ എ. ആർ. മേനോൻ : അധഃകൃതരിൽ പല സെക്ഷനുകളുണ്ട്. പറയർ, പുലയർ, ചെറുമാർ എന്നിങ്ങനെ പല വർഗ്ഗക്കാരുമുണ്ട്. ഈ പല വിഭാഗങ്ങളിൽ കൂടുതൽ മാർക്കു കിട്ടിട്ടുള്ള വിഭാഗത്തിനു സ്റ്റെൻഡൻറ കൊടുക്കും.

DEPRESSED CLASS PUPILS IN ROYAL HOMEO COLLEGE— STIPENDS FOR

330. മിസ്റ്റർ പി. കെ. കൃഷ്ണൻ : താഴെ പറയുന്ന ചോദ്യങ്ങൾക്കു് ബഹുമാനപ്പെട്ട ഗവണ്മെണ്ടു് ഭവവായി മറുപടി പറയുമോ.—

(എ) എറണാകുളം റോയൽ ഹോമിയോ കോളേജിൽ എത്ര അധഃകൃത കുട്ടികൾ പഠിക്കുന്നുണ്ടു്;

(ബി) അവരിൽ എത്ര കുട്ടികൾക്കു ബഹുമാനപ്പെട്ട ഗവണ്മെണ്ടിൽനിന്നു സ്റ്റെൻഡൻറ കൊടുക്കുന്നുണ്ടു് ;

(സി) പുസ്തകങ്ങൾ എത്ര കുട്ടികൾക്കു കൊടുത്തിട്ടുണ്ടു് ?

ഡോക്ടർ എ. ആർ. മേനോൻ :

(എ) നാലു്.

(ബി) രണ്ടുപേർക്കു്.

(സി) ഒരു കുട്ടിക്കു്.

മിസ്റ്റർ പി. കെ. കൃഷ്ണൻ : ഈ നാലു കുട്ടികളും പഠിക്കുന്നവരാണോ?

ഡോക്ടർ എ. ആർ. മേനോൻ : അതെ.

DEPRESSED CLASS CONVERTS—CONCESSIONS—WITHDRAWAL OF

331. Mr. C. V. Iyyu (Kunnamkulam): Will Government be pleased to state.—

(a) whether Government were giving educational concessions to the depressed class converts; and

(b) till what date and for how many years they were giving them those concessions;

(c) whether those concessions have now been partly or wholly withdrawn?

Dr. A. R. Menon (Minister for Rural Development) :

(a) Yes.

- (b) The concessions were being granted for 14 years. From 29th October 1940/13th Thulam 1116 onwards depressed class converts newly admitted will not be eligible for the concessions.
- (c) Wholly withdrawn. But depressed class converts who were pupils on 29th October 1940/13th Thulam 1116 will continue to get the concessions so long as they are pupils.

Mr. L. M. Pylee (*Latin Christians-Ernakulam*): May I know, Sir, what is the amount that Government have gained by the stopping of these concessions?

Dr. A. R. Menon (*Minister for Rural Development*): There is no separate account kept. I called for this information. It has not been the practice of the department to keep separate accounts.

Mr. L. M. Pylee (*Latin Christians-Ernakulam*): Approximately?

Dr. A. R. Menon (*Minister for Rural Development*): It is very difficult to say. Anticipating such supplementary questions, I asked for full information; but no separate accounts are kept there.

Mr. A. Eachara Menon (*Chittur-Rural*): Is it not on the principle that Government will have to spend more that these concessions were stopped?

Dr. A. R. Menon (*Minister for Rural Development*): That is one of the principles. There are various other principles also involved in it.

Mr. A. V. Moothedan (*Chalakkudi*): May I know what are the principles?

Dr. A. R. Menon (*Minister for Rural Development*): The principle is that the moment you change the religion and join another religious body which is in a position socially, politically and economically to stand on its own legs, the concession given by the Government ceases to be operative.

Mr. A. V. Moothedan (*Chalakkudi*): Therefore, am I to take it that so long as a person continues to be a Hindu, he will get the concession?

Dr. A. R. Menon (*Minister for Rural Development*): That is not it. So long as he continues to be a member of the depressed classes, these concessions will be given.

Mr. A. V. Moothedan (*Chalakkudi*): May I know what is the definition of the term "depressed classes"? Is it defined anywhere?

Mr. President: The term "depressed class" is understood by Government not in its grammatical sense, but in its technical form. It applies to certain communities within the Hindu fold which, according to certain customs, stand to suffer certain difficulties. That is the meaning of the term "depressed classes".

Mr. A. V. Moothedan (Chalakkudi): It is not so defined anywhere. I beg to submit that this definition is not correct.

Mr. President: You will not find this definition in the dictionary. It cannot be taken in its grammatical sense. It is a technical term.

Mr. C. V. Iyyu (Kunnamkulam): May I know whether the Hindu community is a weaker community than the Christian community or any other community in the State?

Dr. A. R. Menon (Minister for Rural Development): I am not concerned with Christian community or Muslim community. I am concerned only with the depressed classes. I am the protector of the depressed classes.

Mr. C. V. Iyyu (Kunnamkulam): The Hon'ble Minister said that when depressed classes belonging to the powerful Hindu community, change their religion, their state as depressed classes ceases. What I say is so long as they remain in the Hindu community, which is a powerful community in the State, they will be entitled to the concession. But, when they join a less powerful community, their concessions will cease.

Mr. President: These concessions are given to a person on the ground that he belongs to a particular community, and when he ceases to belong to that particular community, the concession will be stopped. This is the answer.

Mr. A. V. Moothedan (Chalakkudi): It was a time-honoured policy of the State to give concessions to all people.

Mr. President: No question of Christian community or Muslim community or any other community will come in here. As a matter of fact, if a Christian or a Muslim or even a Nayar comes forward and proves that he is absolutely destitute and helpless, in fact more destitute and helpless than a member of the depressed class, we don't give him that concession which is given to a member of the depressed class, because he does not belong to the depressed class community. If the concession is given on the ground of poverty, irrespective of any communal consideration, Government must be forced to give it. That has not been the policy of Government.

Mr. A. V. Moothedan (*Chalakkudi*): We are not pleading for the concessions on the ground of poverty. But we are trying to impress upon the Government that by a change of religion, no immediate change of social, economic and political position follows. His original economic position remains unchanged.

Mr. A. B. Salem (*Mattancheri*): We don't have any depressed classes among the Jews.

Mr. C. V. Iyyu (*Kunnamkulam*): My contention is different from Mr. Moothedan's. What Mahatma Gandhi says is that the caste Hindus themselves are responsible for having a depressed class in their community. The Hon'ble Minister himself once remarked on the floor of this House that Hinduism as a religion is responsible for the depressed state of a section of their own community and I say, therefore, that public money should not be spent on these people. The caste Hindus themselves must meet this.

Mr. President: That is altogether a different matter. The House is perfectly entitled, if possible, to pass a resolution to that effect, and force the Minister to say that the policy of not spending public money on any institution the benefits of which are open only to particular communities should be upheld hereafter, and the concession given to the depressed classes should be withdrawn. That is another point altogether. If and when the House passes a resolution of that kind, it will be for the Minister to carry out the principles underlying the same or not.

Mr. A. B. Salem (*Mattancheri*): Suppose the Christian judge of the High Court is substituted by a Muslim, would you tolerate that?

Mr. President: It is quite essential to understand what exactly is the principle on which Government have come to such a conclusion. Of course, Government's action may be right or wrong from the various points of view. You must understand the applicability of the principle. The term "depressed class" has always been understood, so far as Government are concerned, not in its grammatical sense, but in its technical sense. That is, the term is applied, not on the basis of economic conditions, but on the basis of particular social disabilities of certain classes belonging to the Hindu community. We do not recognise the term "depressed class Christians" "depressed class Muslims", etc. The term depressed class means a depressed class Hindu; when he ceases to be a member of that community, automatically he foregoes the concession. That is the simple principle. But, no doubt, the implication of that principle is that public funds, taxes, collected from various communities, are spent for the benefit of the members of a community belonging to

one particular religion. Whether Government should continue such concessions or not is a matter of policy, which Government will seriously consider.

Mr. M. K. Devassy (Adur): The view-point against passing that order is not exactly this. As the Hon'ble President remarked, the policy of the Government is based upon a social disability suffered by a particular section of the community, no doubt, as a result of the social persecution by the members of the same community. The point is that this persecution which the depressed class community was enduring for the last so many generations from the higher caste Hindus has created in them such a mental servitude that it won't be removed by the change of religion in a day or two. This servile and depressed mentality among the depressed classes can be removed only after some generations even if they are converted into a religion which does not recognise caste system.

Mr. President: Why not the House table a resolution on the matter and raise a debate on that? I am surprised to find that no attempt has been made by any member of this House to raise this issue.

Mr. A. V. Moothedan (Chalakkudi): I have tabled an adjournment motion to that effect.

Mr. President: It is not a subject-matter of an adjournment motion. As a matter of fact, I shall give you a tip regarding the practice which is followed in Madras and Delhi, when such important issues are to be raised in a debate. For example, if there is an important resolution to be discussed, it will be given notice of by as many members as possible, and if there are 10 to 15 members, there is every chance of that resolution being brought up in the course of ballot. If a number of members are interested in this, certainly the resolution can be brought for discussion. I am really surprised to find so much of controversy both in the newspapers and on public platforms about this issue. If the members are really interested in this, they are at perfect liberty to bring in a resolution as stated above, and to raise a first class debate. This is a matter which is within the purview of this House. It relates to the Department controlled by the Minister, and if you reverse the policy of the Minister, surely, the Minister is bound to act according to it or to go out of office or do something like that. Why shirk the issue which is in your own hands?

Mr. M. K. Devassy (Adur): There is absolutely no shirking of the issue.

Mr. President: Obviously, you cannot have a discussion on this question now.

Mr. A. B. Salem (Mattancheri): May I know whether depressed classes who suffer from what is called *ayitham*, the moment they become Jews or Muslims or Christians their disabilities disappear?

Dr. A. R. Menon (Minister for Rural Development): I think so.

Mr. President: Certainly they disappear.

Mr. C. R. Iyyunni (Trichur-South): May I know why a policy that was being followed for a period of 14 years was changed after the Minister took up the port-folio?

Dr. A. R. Menon (Minister for Rural Development): Sir, I shall explain. A Committee was appointed—elected by this Council, not nominated—by this Council. That Committee by a majority made certain recommendations with regard to this question. Government have accepted all their recommendations. Only in one case their recommendations were not accepted. This matter was explained to them and they were satisfied. Excepting this, every one of the resolutions submitted by them was accepted, and this is one of the important resolutions. Mr. Kutty was a member of the Committee. I am here to carry out the directions of the Legislative Council. A Committee elected by this Council gave me directions to make certain vital changes and to carry out their instructions.

The matter was brought in the Council in the form of an adjournment motion. There were no members to support the motion. Therefore, I take it that this Council has also given recognition to all these facts.

Mr. A. V. Moothedan (Chalakkudi): Is not the recommendation of the Committee in regard to violent change of policy *ultra vires*?

Dr. A. R. Menon (Minister for Rural Development): I do not know anything about *ultra vires* or *intra vires*.

Mr. A. V. Moothedan (Chalakkudi): You want to restrict the concession.

Dr. A. R. Menon (Minister for Rural Development): Any way, that was the recommendation.

Mr. A. V. Moothedan (*Chalakkudi*): This recommendation is *ultra vires*. I shall quote the Diwan's famous speech announcing the appointment of these Advisory Committees in 1935.

Dr. A. R. Menon (*Minister for Rural Development*): Whatever that be, I take it that it is the view of the House. The House gave directions to change it, and I changed it. If you now say that this has to be changed, I shall accept it, or it shall be my business to tender my resignation, as this is a question pressed upon me by the representatives of this House, elected by you, and for carrying out the directions, I shall only be supported by this House.

Mr. A. V. Moothedan (*Chalakkudi*): Their powers are limited.

Mr. E. Ikkanda Warriar (*Cheruthuruthi*): Did you also not see eye to eye with the reasons and logicality of it?

Dr. A. R. Menon (*Minister for Rural Development*): Yes. I saw eye to eye with the opinion of the Committee.

Mr. C. V. Iyyu (*Kunnamkulam*): May I know whether these concessions are given to the depressed classes, irrespective of their economic concessions?

Dr. A. R. Menon (*Minister for Rural Development*): Yes.

Mr. Puthur Achyuta Menon (*Kattur*): May I know what is the view of the depressed classes as represented by the Minister regarding this matter?

Dr. A. R. Menon (*Minister for Rural Development*): Naturally they were unanimous of the opinion that they are right.

Mr. A. V. Moothedan (*Chalakkudi*): Yes, yes, it is very easy to make them unanimous.

Dr. A. R. Menon (*Minister for Rural Development*): Yes. I understand what all things you do—by issuing instructions to get up meetings in every village against this decision (*Laughter*). I don't want to drag all these things here (*Laughter*).

Mr. C. R. Iyyunni (*Trichur-South*): May I know, Sir, what was the scope of reference to that Committee? Does it include a change of policy also?

Dr. A. R. Menon (*Minister for Rural Development*): The reference was to suggest ways and means of improving the department. The resolution was moved by Mr. Kutty himself, and supported by the Committee. And, a sub-committee was appointed

by the Committee and that body almost unanimously recommended for this change. Every member with the exception of Mr. Mathai accepted this resolution.

Mr. A. B. Salem (*Mattancheri*): Was the Committee appointed by this House?

Dr. A. R. Menon (*Minister for Rural Development*): Elected by you.

Mr. C. R. Iyyunni (*Trichur-South*): May I know whether the concessions that were granted to the converts from the depressed classes were not those granted according to the Education Code that was prevalent for some years past?

Rao Sahib I. N. Menon (*Director of Public Instruction*): There was no mention of the fact of conversion in the Code. The very idea never occurred to the framers of the Code. There was no amendment to that effect. They were continued as depressed classes, because the idea that they may go into another religion was never thought of. This has nothing to do with any question of religion. It is only a question of social disability.

Mr. C. R. Iyyunni (*Trichur-South*): Sir, the point is this. This will give a premium for a member of a depressed class to remain a depressed class. That is the only point. It is a question of sentiment (*Laughter*). Now the fact is that scholarships and stipends are given to the members of the depressed classes community, and that community is part of the Hindu fold, which is a powerful body economically, financially, politically and educationally. When once a member of the depressed class community converts himself into a Christian, Muslim or Jew, at once he is added on to that community without making that distinction, which was made in the other case. So, there appears to be some sort of partiality shown towards a member of the depressed class, viewing that community as a community separate from the Hindu fold also. That is not proper. It is giving a premium for a member of the depressed class community to remain in that community. When a Hindu depressed class man is converted into any other religion, of course, this *ayitham* and other things, do really go. But the manners, customs and habits which he has acquired for centuries are not given up. They would take a long time to go. The change in the character is not a matter that can be effected in a short time. That will take years. I can understand these peculiar disabilities attached to a member of the depressed classes, because he happens to belong

to the Hindu fold. The point is that discrimination is shown when a member of the depressed classes community is converted into any other religion. This is a matter which Government will kindly consider. Of course, there was a deputation before the Minister, and probably they approached the Diwan also to represent this matter.

Mr. President: Why, to over-ride the Minister?

Mr. C. R. Iyyunni (Trichur-South): In matters concerning policy, certainly they have to co-operate.

Mr. President: What is the idea of a deputation to the Diwan?

Mr. C. R. Iyyunni (Trichur-South): In matters concerning policy, certainly they have to co-operate and then come to some sort of understanding with regard to that matter. It is only in that sense that I said this. I don't say the Diwan should override the Minister.

Mr. President: Assuming that I differ from the Hon'ble Minister, would the Council like me to over-ride the decision of the Minister?

Mr. C. R. Iyyunni (Trichur-South): No, no; that is not what I mean. In matters of policy which vitally affect the administration, they will put their heads together, and then come to some sort of conclusion. That is all.

Mr. E. Ikkanda Warriar (Cheruthuruthi): Is it not to save the community from oppression by a particular section that the Government is giving this concession?

Mr. President: Government's intention is to give the concession to those depressed classes which suffer disabilities, socially, economically, financially and politically. Instead of describing them under the various communities, such as Pulayas, Parayas, Cherumas, etc., Government give them a common term "the depressed classes". According to this, a Pulaya is given the concession, but when he ceases to be a Pulaya, the concession is stopped. That is all.

Mr. C. V. Iyyu (Kunnamkulam): Suppose a Pulaya becomes an Arya Samajist. Will this concession cease?

Mr. President: We don't recognise that so far as this matter is concerned.

മിസ്റ്റർ വി. കെ. കുട്ടി: മതമാറ്റം ചെയ്ത ഡിപ്രസ്ഡ് ക്ലാസെന്ന് പറയുന്നതിനെപ്പറ്റി ഞാൻ മനസ്സിലാക്കിയിട്ടുള്ളത് ഡിപ്രസ്ഡ് ക്ലാസിൽപ്പെട്ട ഒരാൾ ഒരു മുസ്ലിം ആയിക്കഴിഞ്ഞാൽ അയാൾക്ക് എന്തെങ്കിലും മുമ്പുള്ള സൗജന്യങ്ങൾ കിട്ടണമെങ്കിൽ മഹമ്മദ് എന്നു വിളിച്ചുവരുന്ന അതുപോലെ എന്നു എഴുതിയാലെ കിട്ടുകയുള്ളൂ എന്നാണ്. ഒരാൾ ഒരു മുസ്ലിം ആയിക്കഴിഞ്ഞാൽ അയാൾ എടുപ്പാഴ്

ഒരു മുസൽമാൻതന്നെയാണു്. അയാളെ ഞങ്ങൾ ഒരിക്കലും ഡിപ്രസ്ഡ് ക്ലാസ് എന്ന് സംബോധന ചെയ്യുവാൻ സമ്മതിക്കുകയില്ല. അങ്ങിനെ നിങ്ങളാകും സംബോധന ചെയ്യരുതെന്നും എനിക്കുപക്ഷമുണ്ടു്.

Mr. M. K. Devassy (Adur): What is the rule obtaining in Madras as regards this?

Dr. A. R. Menon (Minister for Rural Development): I don't know.

Mr. M. K. Devassy (Adur): Will Government be pleased to take it from me that the rule in force there is to continue the concessions for a period of three generations?

Dr. A. R. Menon (Minister for Rural Development): Why don't you look into the rule in Travancore? In Travancore, nobody is entitled to get anything.

Mr. M. K. Devassy (Adur): My question is, have Government taken into consideration the rule obtaining in Madras in coming to such a decision in this matter?

Dr. A. R. Menon (Minister for Rural Development): I took into consideration the directions given by the representatives of this House with whose opinion I entirely agreed. I take the responsibility of bringing this measure. The only over-riding authority, to my mind, is either His Highness the Maharaja or the Legislative Council.

Mr. M. K. Devassy (Adur): My question is whether, before coming to such a decision, the Hon'ble Minister has taken into consideration, the rule obtaining in Madras?

Dr. A. R. Menon (Minister for Rural Development): I have explained that.

Mr. President: You have taken into consideration all relevant matters, is it not?

Dr. A. R. Menon (Minister for Rural Development): Yes, Sir.

Mr. M. K. Devassy (Adur): I wanted only to know whether the Madras rule was considered by the Hon'ble Minister.

Mr. President: He has taken into consideration all the relevant factors.

Mr. M. K. Devassy (Adur): Let the Minister say "yes" or "no". There is an end of the matter.

Mr. A. B. Salem (Mattancheri): I rise to say that when a depressed class man is converted to the Jewish community, all his bad habits cease.

Mr. President: You supply new bad habits (*Laughter*).

Mr. A. B. Salem (Mattancheri): This is the first time that I hear that when a depressed class member becomes a Christian, he still continues in his old bad habits. If so, what is the use of conversion? I don't know. As soon as a depressed class person becomes a Jew, all his bad habits cease; there is no depressed class Jew in our community.

Mr. President: Order, order. We are going outside the scope.

Mr. M. K. Devassy (Adur): What I say is that the servile mentality created in a depressed class member still continues even after conversion. Just like a servant of yours will refuse to sit beside you even though you ask him to sit beside you, simply because he has not the courage to do so, a depressed class member who is brought up for generations in a depressed state will continue his old habits for some time at least. It is only to impress this point that I stood up.

Mr. C. V. Iyyu (Kunnamkulam): I was able to understand that the concession to the depressed classes continues, irrespective of their economic condition. Will Government be pleased to see that the public revenues are not utilised for giving concessions to the depressed classes? Hindus are responsible for their depressed state. Will Government be pleased to spend all these concessions from the Devaswam department or from some other source?

Mr. President: If the House passes a judgment on that, certainly Government will consider that.

Mr. C. V. Iyyu (Kunnamkulam): The majority of the House will not be in favour of this. Will Government independently consider that?

Dr. A. R. Menon (Minister for Rural Development): There have been many instances here where the minority interests have been safeguarded even in spite of principles. There are instances where the majority have yielded to the will of the minority out of respect to the sentiments of the minority. If you want, I shall be able to quote instances.

Mr. A. V. Moothedan (Chalakkudi): You won't be able to quote such instances.

Mr. President: Order, order. I would suggest that, if this is a live issue, you can raise a discussion on this.